

# POSITIONS

## Containing a Full Account of a Scripture Line of Time, in the whole, and from Joynt to Joynt together with a Judgment according to Scripture Prophecy on the present Turkish Affairs.

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**I** Here present, in as much plainness, and shortness as I could contrive it into, this Scripture Line of Time, upon these Great Considerations. 1. There is not a Greater or more sensible Argument for the Being of God, than his declaring the course of Times, and their Events before-hand, in so even and settled a Continuation, nor more Embrace of practical Piety, then when we see Times are not hidden from the Almighty. 2. There is no stronger Conviction of the whole Antichristian Imposture, than that Table of Time Scripture hath given of his so long Domination, and Tyranny and Oppression at last, and especially when now so near. 3. There cannot be a more seducing kind of Imposture for the present Time, in which we are so near so wonderful a Revolution of the World, as within Ten years of the Proclamation of Christ's Kingdom, to be in a Seditious or Rebellious way, but the most Heavenly, Orderly and Regular, by Princes and Sovereigns themselves; That therefore we may, (as the children of Issachar, coming to make David King at Hebron, judiciously, and as knowing the Times, and what Israel ought to do,) present ourselves for the Kingdom of the Root of David, the Bright Morning-Star, and not as the Pharisees be charged with Hypocrisy for not discerning the Signs of the Times. I present this short Table of Times, to become as familiar to every one, as the known principles in these following Positions.

**T** Here is a Line of Time drawn by Scripture from that Point, It calls, (Genes. 1. 1.) to that Point, It calls The End, (Dan. 12. ult. and other places.)

This Line of Time is not drawn in one, entire, continued Line of 5000 or 6000 years at length, and together, but in several Parcel Lines, and those of unequal length. This Line is not drawn industriously, or in a Formal show of such a Line; But it is with Divine and occasionally Extended, and Applied to the things measur'd by its parcel Lines, and so in Longer or Shorter of those Parcel Lines according to those occasions.

The Joyns of those Parcel Lines are such, as lye most visibly close One to Another, and have least need of Conjecture, or Inference to Derive, or Assure the Connexion of each Parcel Line with the Precedent, or subsequent Parcel Lines.

The Beginning and End of this Line are Two Points, that bound the Intermedious Space.

The first Point is that First, and Perfect Sabbath of the World, at the First Inviolat Creation; which was its Stasis, or the First State given it by God; And It is inclusive of the space to that Grand Oracle [The Seed of the Woman shall break the Serpents Head] Within which Space the first Parents Fell, and in them their Posterity; But what Space that was, Scripture hath thought fit to conceal, as to any positive definition of it, viz. when our First Parents Fell.

The last Point is, That Sabbath of the Creation Restor'd, or made New, sacred Scripture styles the Apocastasis, or the Restoration of All things in counter distinction to its Fore-nam'd State, and the Fall from

from it, and so it is the Point of Revolution : And it is the *Thousand Years* after which is a short Interval of the *Serpent loosed*, of *Gog and Magog*, and the *Laodicean* state of the Church : On which last Interval-Scripture hath thrown a veil of secrecy also giving us no Account what space of Time it is; within this also lies the final Judgment.

**Posit. 8.** The Line of Time, that comes first to be enquired of, is that which lyes between the Two Points of the first and the last *Sabatism*.

**Posit. 9.** The Parcel Lines of this whole Line are neither conceal'd, nor so dogmatically given, but that they require Investigation, Discussion, Debate and Computation by way of Argument to settle and ascertain them.

**Posit. 10.** By such Elaborate search into the Word of God, They may be determin'd to be in Express, or number'd Numbers Five Thousand seven Hundred and Fifty nine Years, with some small Latitude of more or less, in some very small difference.

**Posit. 11.** Yet is this no Derogation from the Truth of our Saviour's Assertion, or seeming Prohibition of

**Alts. 1. 7.** enquiry into these Things, viz. *It is not for you to know*, &c. such an Enquiry as that Answer was given to, being hasty and curious, and not according to the Order of Divine Revelation in its own Time and Method; or according to the Order of search into such Revelation already given by diligent Endeavour to compare Scripture with Scripture, with earnest Prayer to be guided into the right Understanding thereof.

**Posit. 12.** The Line of Scripture-Time is either Historical, and applied to Things that were already past, when that Line was subtended to them; Or it is propheticall, and applyed to Things that were to come to pass, when that Line was drawn out for, and applied to them, or that are yet remaining to come to pass, and to be fulfilled before the End.

**Posit. 13.** That we may find out this whole Line, we must lay together these Historical and Propheticall Parcel-Lines, and by casting the Account, How many of the Fore-recited number are past, we may know, how many remain to come, and what year we are upon.

**Line 1.** There is evidently a Line of Sixteen hundred Fifty six years made up of *Lineoles*, or little Lines  
**Genes. 6.** of each Patriarchs Age before his *Teknogeny* or *Begetting*; and this Line reaches to the *Self-same day of the Flood*.

**Line 2.** There is a second Parcel Line, evident as the Former, of four Hundred twenty seven, or eight  
**Genes. 10.** Years by a second Roll of Patriarchs before their *Begetting* each succeeding Patriarch from the  
**Line 3.** Flood to the *Terabs* Death, and *Abrahams* sojourning, and the series of *Promises* beginning to him immediately at *Terabs* Death.

**Line 4.** From thence to the going out of Egypt, there is a Line of four hundred thirty years; eight hun-  
**1 King. 6. 1.** dred fifty eight years from the self same day of the Flood to the self same day of the going out of Egypt.

**1 Kings 11.** From the going out of Egypt is carried on the same kind of express Line in four hundred eighty  
47. years to *Solomons* first beginning the Temple, and reductively thirty six years from thence to *Solomons* Death.

Thus far the Line is purely Historical.

**Line 5.** In a Line partly Historical, partly Propheticall, runs a Course of three hundred ninety years to the  
**Ezek. 4. 5. 6.** very self same day of *Ezekiels* Vision of the New Jerusalem, and from the self same day of the going out  
**Ezek. 40. 1.** of Egypt to the self same day of that Vision Given, nine hundred and six years.

**Line 6.** With these three hundred and ninety years are closely conjoyn'd forty years more to the end of the  
**Dan. 9. 20.** Captivity, or to *Cyrus-Messiah* in Type, and to the Vision Preparatory to his Decree of *Judahs* Redemption from *Babylon* in the first year of *Darius*, as a Type of the True *Messiah* and his Redemption, given in the same Vision.

**Posit. 14.** These three hundred ninety years and the forty making four hundred and thirty are numbred by the days of *Ezekiels* lying on his side, a day for a year, and they commence from the House of *Judah*, and the House of *Israel* becoming two distinct Houses. And are accounted by the Kings of *Israel*, as they ought to be, till *Israels* Captivity, then by *Judahs* Kings, and its Captivity. And here by especial care of Providence the propheticall Cyphar of a day for a year is brought in for after Use.

**Posit. 15.** After this very joynt of Time the Line ceases to be Historical, and becoms purely Propheticall, being altogether applyed to things to come, when the Line was given on, and This last part, This very Joynt is partly Historical, viz. to the year of *Ezekiels* Captivity, c. 1. 3. partly Propheticall, viz. to the Vision of the New Jerusalem, and from thence to the end of the Captivity, and to the Vision of restoring Jerusalem by *Cyrus*, and of the Great *Messiah Jesus Christ*. *Dan. 9. 20.* and in Prophe-  
tick Figure to the New Jerusalem it self.  
The



The Line of Time, as ceasing to be Historical, and becoming Prophetical is divided, as into two equal, or about equal halves: For from the *Creation* to the end of the *Captivity* we find by Scripture Account, three thousand four hundred fifty nine years, and the Line of prophetical Time is twenty three hundred Prophetical Evens. Morns. or years to the Sabbath of the thousand years; which with the thousand years of that Sabbathism, and a subindication of a short space beyond, may draw this last part to an Equality with Historical Time, especially the latter end of this Joyn't, being partly Historical, partly Prophetical; and so communicates of it self to each.

From *Cyrus* King of *Persia*, and the *Persian* Monarchy in him beginning, is drawn the longest of these parcel Lines, reaching the two Pillars; *It is done, It is done*; which bound whole *Inter Sabbathical* Time at its end.

This longest of Lines being purely Prophetical is given in the prophetical Cyphar of days for years, and that, It may be known to reach the new Heavens, and the new Earth, and their great Sabbathism, It is given in Evens. Morns. according to the Character of the six days of the first Creation, reckoned by six Evens. Morns. till its Sabbath.

The Line is given at so great length, as twenty three hundred years; in propheticall Style 2300 Evens. Morns. That it being purely propheticall might be more definite, certain, and less subject to Ambiguity through a multiplicity of Joyn'ts, and o the beginnings, and endings of them.

In the infinite Wisdom of God, and in his care over his own sacred Prophecy, there are given four collateral Lines in expresse definite numbers, that take up eighteen hundred twenty five of the twenty three hundred years, so that there remain only Four hundred seventy five undetermin'd; And they also may be determin'd by close Scripture researches, together with undoubted Testimony of humane History to their just Situations, as shall be presently shown in each particular collateral Line.

By these Collateral Lines, this general Line of Time becoms double, and more assured, and while the General, and principal Line is so assured, it adjusts the collateral Lines, and shews, how they may be regularly plac'd and accounted, so as neither to exceed, nor come short of the principal, on the other side the Collateral distinguish the General, that it may not be all of one Face, and give no instructions for the differencing of Time and orderly distinction and distribution of it.

The first Collateral Line is that of the word going forth to restore, and to build Jerusalem, first by *Cyrus*; then by *Darius*, call'd by Humane History *Hystaspis*, then by *Artaxerxes*, called also by humane History *Longimanus* in his seventh year when the weeks began, And it was the space of seventy five years.

It must needs be, that the principal Line, and the first Collateral Line must begin together, seeing they mutually necessarily suppose one another, if one be the Principal, and the other the first Collateral, they must needs begin together.

The Prophecy of *Daniel* places the Vision of the 2300 Evens. and Morns. in the beginning of the *Persian* Monarchy, which Monarchy began in *Cyrus*; both which are most evident the first in the *Ram* expounded into the King of *Persia*, *Dan. 8. 3. 20.* the second in the universal consent of History, that *Cyrus* was the founder of the *Persian* Monarchy. If then the 2300 Evens. Morns. begin in the *Persian* Monarchy, it must begin in *Cyrus*, in whom the *Persian* Horn became higher than the *Median*, as the Vision requires.

Whatever began with *Cyrus*, must begin with the 2300 Evs. Morns. which began with *Cyrus*; And if there be no Collateral Line given in Number, yet the Principal Line applied to the Course of Events shall necessarily be, as a Collateral Line to it, whose length shall be defin'd by the next Collateral Number, and other Collateral Lines subjoyned till the very end of the 2300 Evs. Morns.

It is most certain, The Word going forth must needs begin with *Cyrus*, as it did, because All the Prophecies went before of him as of God's Shepherd, that should say to Jerusalem, Thou shalt be built, &c. and He was therefore renown'd with the Name of Messiah, with which no other Pagan Prince was grac'd.

Yet the Word could not be perfectly so Gone forth by *Cyrus* as to be to go forth no further; Because it was so notoriously stopp'd in its going forth in his dayes, and for the Reigns of two Princes after: So that the Prophecy could by no means be Answer'd, but by a further going forth, of which that by *Cyrus* was only a Foundation, and in that regard only a fulfilling of all God's Pleasure, viz. of giving an original Decree for after Decrees, or going forth of the Word.

*Posit. 26.* It also appears, It did not go forth by Cyrus. so as to go forth no further, because *Sacred History Records* it to go forth so remarkably in the *second Year of Darius*; and that yet it did not perfectly  
*Exr. 6. 1.* Go forth by *Darius*, because there was so August a further Going forth by *Artaxerxes* in his *Seventh Year*.

*Posit. 27.* Then it was, It completely went forth, and the *seventy Weeks* began, of which the Spirit of God is Witness by the large Recital of so full and illustrious a Decree, and though before hand, (as often it gives the Sum before hand, or together.) It affirms the Temple finish'd by the Commandment of the God of Israel, as the supreme going forth of the Word, and by the Commandment of Cyrus, Darius, and Artaxerxes, Kings of Persia, the Subordinate and Humane; which was the perfect fulfilling of *Dans Prophecy* of the Commandment, and the Word going forth; And then is particularly recited *Ataxerxes* his Decree.

*Posit. 28.* It appears further, that by *Artaxerxes* in his *Seventh Year* the Word went forth, because by the same *Artaxerxes* in his *Twentieth Year*, when there went forth a Commission by Letters in some  
*Nehem. 2. 7.* Resemblance of the Word going forth; It is expressly directed on the building the Walls and Gates, which in *Dans Prophecy* is a Note of the *Seven first Weeks* in their Course, which assures the Word was Gone forth, and the Weeks began before that, and therefore necessarily Gone forth at the last Word in the *Seventh Year*.

*Posit. 29.* From the Word then Going forth first by *Cyrus* to its going on still forth further by *Darius*, and its Complete being Gone forth by *Artaxerxes* in his *Seventh Year* must be a Considerable space, and by the Examination of the After parts of these principal and collateral Lines, together with other Symbolisms of Scripture, (on which great weight is oft hung) It may be known to be *Seventy Five Years*: and so by being lay'd to the Principal must be a Collateral Line.

*Line Coll. 2.* From the Word thus Completely Gone forth is drawn the second Supporting, or Collateral Line of *Seventy prophetic Weeks*, till the solemn Promulgation of the *Everlasting Covenant*, and the Sealing up Vision and Prophecy, viz. that great Prophecy of Christ's Kingdom by *Daniel*.

*Dan. 9. 24.* This line of Time is divided into three Parts; And is agreed to be 490 Years in the whole by  
*Posit. 30.* All Expositors.

*v. 25.* 1. The *Seventy Weeks* to which the Building of the wall, is to be apply'd as its Character: Which  
*Nehem. 1.* Seven immediately followed the Word gone forth [as before Asserted] for Restoring Jerusalem, of which the Temple was the Principal part.

*Gen.* 2. *Sixty Two Weeks*, to which is to be apply'd Time of Trouble or in Straits, viz. in the Jews low and Tributary State to other Princes among which Troubles by *Daniel's Prophecy*, *Antiochus* his Tyranny was peculiarly remark'd: These lasted till the *Messiah* publickly appear'd not a Prince, but a publick Leader, Guide, and Prophet in his publick Ministry; As the Hebrew *Nagith* imports.

*Mat. 4. 17.* 3. One Week of all highest Confirmations of the *Everlasting Covenant*, in the First Half Week by *Messiah* Himself, at the end of which Half, or in the midst of that Week, *Messiah* was cut off sometime after the sixty two Weeks, viz. three Years and a Half; and by the Sacrifice of Himself and his Resurrection and Ascension after it, caused typical Sacrifice and Oblation to cease, [a much different thing from taking away the Daily Sacrifice] and so left the Confirmation of the same Covenant to his Apostles by the Holy Ghost sent down from Heaven; which three Years and half of the last Half Week Run out, and the Gospel not accepted by the Body of the Jews, *Acts 8. 1.* They were Rejected to Desolations till the End, or near the Glorious Kingdom of Christ, although these Desolations are not set out in the *Revelation* as not becomming the *Apocalyptical Glory* of *Israelitism*, and of the *New Jerusalem*, the Types all along of Christ's Kingdom, first in its Purity, then in its Glory throughout the *Revelation*.

*Coll. Line 3.* Immediately after the End of the last Half Week follows the Third Collateral line, of four hundred Years of the Time of the Book Sealed in *Daniel's Prophecy*, and seen in the Hand of Him on the Throne Sealed with seven Seals in *Revelation*, And when six of those Seals were open'd before the seventh open'd a second Sealing, viz. of the 144000 enter'd to carry on the Sealing further immediately after the Apparance of the Christian Empire, then a Third Sealing followed, viz. of the Thunders at the time of the Reformation, that so *Daniel's Sealing* might reach the End.

*Posit. 31.* The Connexion of this line with the former is thus made certain: *Daniel's last Half Week* must immediately run on from the end of the Former Half Week, in Confirmation of the Covenant when Sacrifice and Oblation was made to Cease by the Death, Resurrection, Ascension of Christ, and sending down the Holy Spirit; Because the Character of whole Week is Confirmation of the Covenant.

Accord.



Accordingly the Apostles immediately proceeded to *Confirm the Covenant*, as appears in the Sacred History of the Acts of the Apostles. Posit. 32.

Answerably hereunto, as the period of the first *half week*, and the beginning of the last *half week* the *Lords day* of the *Resurrection* and sending the *holy spirit* is fixed, as the *Apocalypitical Epoch*, when the first Seal is opened in the Apostles solemn promulgation of the *Covenant of Salvation*, that was begun to be spoken by the Lord, and was confirmed by them that heard him, Heb. 2. 3. God also bearing them witness by Miracles, &c. Posit. 33.

With the first Seal, all the rest are conjoyn'd, and opened in an orderly succession, and course of Time, and make by things themselves applied to the principal Line of 2300 *Evening Morns.* a third Collateral Line, though not given in express numbers. Posit. 34.

Before the last *half week* of the last Line ended, this following Line of the *Seals*, running 400 years beyond the three years, and half of the last *half week* is adopted and engrafted into the former Line of the *weeks*, by uniting the last half week in the common symbol of these seven *Seals* so closely succeeding in a course of Time; with the sealing Vision at Christs Death. Posit. 35.

This Line must continue till the following Line of the 1260 *Prophetical days*, or years, joyn it at the beginning of the *Trumpets*. Posit. 36.

This Line is by several notes of Time in the course of the *Seals*, and by the notes of Time, determining the beginning of the 1260 days, assur'd to be 404 from the Epoch of the *Lords day* of the *Resurrection* and *Ascension*; And that remarkable symbol of the *Ballances* in the *Hand* of that so known Just Prince *Alexander Severus*, in the third Seal determines the half time at his Death 202 years from the *Resurrection*, to the vulgar *Ann.Dom.* 235 by the Agreement of undoubted Humane History. Posit. 37.  
Rev. 6. 5. 6.

Next follows, [as it does the solemn Oath in *Daniel*, so the second sealing which entred with the first *Trumpet* into its force, in the *Revelation*] Time, Times, half a Time, concurrent with the six first *Trumpets*; within the continent of which lye the 1260 days of the *Woman*, the *Church in the Wilderness*; the *Witnesses in Sackcloth*, and slain three days and a half, and is the same thing with the power of the holy People scattered in *Daniel*, the *Gentiles treading the Sanctuary under foot*, by means whereof the daily service is taken away forty two months; into which months are enterwoven the beasts forty two months in the *Worship* of whom, and of the *Image made to him*, the *abomination that maketh desolate* is set up. And the Line in the twice 42 Months so interlock'd one with another are equal with the days, and a common Line with them being to be strictly accounted by not Lunar, but Solar Time, and so falling one into another equal 1260 days. Collat. lin. 4.  
Rev. 7. 1, 2.  
8. 1. 11. 3.  
C. 12. 6.  
C. 11. 2.  
C. 13. 5.

This most remarkable many-character'd, though but Collateral line hath first a Distinction of Time at large, and of Season, or inward Time according to the necessary Explication of our Lord's three days in the *Grave*, that is, a part of each. It hath also a plain division into three parts: And being the most notorious stop of Christs Kingdom under the *Forgery* of it, It is thus often remark'd. Posit. 38.  
C. 11. 9.

1. Time, or the first Time Beginning, *Ann. Dom.* 437, and running through the first 360 Years with which the *Gentiles* began their 42 Months, within 38 Years of which after their beginning, the *Beast* at the Cessation of the *Western Roman Empire* was Born into his 42 Months beginning, viz. at A.D. 475, in which the *Gentiles* Months are merg'd and drown'd as one and the same from that Time, at A.D. 606; When the *Bishop of Rome* Fell as a *Star from Heaven* to enlighten *Rome* on the *Earth* at the Supremacy given him by *Phocas*, and arose to the Honour of having *Himself*, and the *Image* made to Him worshipp'd at his 666 Number, A. D. 725, and was fully settled in his Imperial *Beastian* Power at the End of this first time, 797, C. 13. v. 15. v. 17, 18. All procur'd and mannag'd by the other *Beast* or *Antichristian Hierarchy*, with their *Gentiles*. C. 8. 10.

2. The two Times wherein the *Beast* and his *Bestians* were pursued by the two *Woe Trumpets*, during the former of the two times by the *Mahometan Saracens*; during the latter of the two times by the *Mahometan Turks*, by whom the *Grecian Empire* was extinguish'd, 1453. But yet the *Beast* and his *Worshippers* Repented not notwithstanding so great Judgments to the very end of these two Times Ending, *Ann. Dom.* 1517. C. 9.

The Third Division is styl'd the *Half time*; in the Morning of which after 1517 aforesaid, the *Bestian Kingdom* was terribly shaken by the *Reformation*, the *Witnesses* about, A. D. 1527, being called *Protestants* or professed *Witnesses*. But in the after parts of this *Half time*, It resettled it self in a partial Dominion, and hath been of late, and now with more Appearance of Success, endeavouring to remount it self into an entire Dominion; and may, if God please, Epitomize or give in short the Resemblance of its Former *Antichristianism* and Tyranny, but shall certainly have its C. 10. 1. &c.

*Papal Garments cut off at the middle, and the Beard of its False Prophetism half Shaven at its Half time ending to their Everlasting Disgrace never to be repair'd: This will be about the Year 1697, ere the Instant Century take End.*

**Posit. 39.** *The Turkish Empire, or Woe shall pass away immediately after the decemprincipality, or Tenth of the Great City, which hath so long Reign'd over the Kings of the Earth, is fallen, as it shall do at that time; And however the Mahometan Greatness have trembled of late, to shew how easily God can bring it down in his own time, yet it cannot Roll to the Earth till Beastianism first does so.*

**C. 11. 14. &c.** *The Fifth Collateral Line is the thirty Years of the Voices, which immediately follow on the 1260 Days ending with the sixth Trumpet; For as soon as the sixth Trumpet shall cease, the seventh shall sound, and those great Voices shall be heard as from Heaven, which shall proceed each in their Order, as they are describ'd, Rev. 14. And this Line is so joyned into the former of the 1260 days, that it cannot be sundered the 1260 being made 1290, Dan. 12. 11. Ending A. D. 1727.*

**Collat. lin. 6.** *The last and finishing Collateral Line is the 45 Years of the Vials poured out, which Vials are Represented as filled up with the Wrath of God, gathered by the Prevalency of the last Voice for treading the Winepress, Rev. 14. 18. &c. And this is indented so with 1260 days, as not to be divided, the whole being given as one entire Line of 1335 days or years, Dan. 12. 12. Ending A. D. 1727.*

**Posit. 40.** *This last Line of 1335 y. and its backward-Conjunction, with the former Line of 404 y. by Daniel's command to seal and shut up the Book in the beginning of it and by the Sealing the 144000 in the Revelation in the end of it may be even demonstrated by a close compare of the two Prophecies one with another, and a Retrograde Juxta-position, or laying each part backward one to another, from the End to that Sealing the 144000, and from thence to the sealed Book.*

**Dan. 12. 11.** *For compare Daniel's End, and the New Jerusalem, the great End of the Revelation, and we shall find how exactly they agree.*

**Rev. c. 16.** *Daniel's End is a Resurrection of some to everlasting Life, of some to shame and everlasting Contempt: The End of the Revelation is remarked with Two; It is done, It is done: One of the Destruction of Enemies, the other of the Glorious state of the Martyrs and Servants of Christ, under the name of a Resurrection.*

**C. 21. c. 20.** *Daniel's End hath its peculiar Lots, ( one of which is assigned to him ) John's End hath a New Jerusalem, the Capital City of the Land of Promise, and a Royal Priest-hood; to both which the Notion of Lots is in Sacred Writ so Appropriate.*

**Posit. 41.** *Blessed together with Daniel in his Lot shall All Those Be, who love the Appearance of Christ, wait for, and come to it, viz. into the Enjoyment of it: And Blessed and Holy is He, (saith the Revelation,) who hath his part in the First Resurrection. Dan. 12, 13. with Revel. 20. 6.*

**Dan. 12.** *From Daniel's End lay back the 45 Days, that make the 1290 Days to be 1335, and They must of necessity run back with an intimate Reference and Relation into the 1290, and all parts of them, because they so closely unite with them, as not to be accounted 45 Days without them, but with them 45 making 1335, and yet they must be distinct because the 1290, were so many before them: So these last 45 Days must have to do with the taking away the Daily Service, with the setting up the Abomination that maketh desolate, with the scattering the Power of the Holy People, which things are doing, during the 1335 Days so joyned, and seeing the 45 are nearest the State of Blessedness, what can they be supposed to have to do with them, but as in Execution of Vengeance to their Removal?*

**Posit. 42.** *Agreeably in the Revelation, the Vials that are plac'd just before the Apocalyptical End, must have to do with the Great City, with the Dragon, as giving his power to the Beast, and being Worshipped with Him, with the Beast, with the False Prophet, with the Gentiles whose Idolatry and Tyranny was represented before in the Revelation, as demeriting so great an Execution of Judgment: And they must also be in Vindication of the Witnesses in Sackcloth and slain, of the Woman in the Wilderness, and of the 144000 Sealed, and so must look back as far as they.*

**Rev. 16.** *Lay back from these 45 Days Daniel's thirty days, making the 1260 Days concurrent with the time, times, and half a time to be 1290 Days, and They must have a closer Relation to the 1260 Days, and to the taking away the Daily Service, &c. then the last 45 days had, as being so much nearer to them, and at farther distance from the Blessed End; But yet being removed out of them, and nearer to Blessedness, as not being the 1260, but 1290 Days; They may be well suppos'd loud in Remonstrances and Prayers against all the former Idolatry and Tyranny of taking away, &c. and with greater Victoriousness than formerly.*

**Posit. 47.**



Agreeably in the Revelation, the *Voices*, that are plac'd just before the *Vials* are full of such Re-  
monstrances and Prayers, and produce the *Vials*, and are executed by the 144000 (who were seal-  
ed at the beginning of the 1260 days) and by those Instructed by them, when They stand with the  
Lamb on Mount Zion, and therefore These *Voices* look back more wisely on the 144000 Sealed before  
the 1260 days began; and more fully shew their Concatenation with them, but yet they are not so  
Advanced towards the Glorious State as the 45, the Temple and Ark of the Testimony not being Opened  
till the *Vials* Prepared, Revel. 15. Posit. 48.  
Rev. 14. 1.

Lay the Distinction made betwixt scattering the Holy People, and accomplishing to scatter to the  
Time, and Times, and to the Half Time, and seeing the scattering must needs be first and longest, and  
the Accomplishing must needs be last and shortest; we have Reason to make a Distinction betwixt  
the time, times, and Half Time; and to lay the longest scattering to the time, and times, and the Ac-  
complishing to the Half time, and so to find somewhat of the last Efforts to scatter, but yet cut off Ac-  
complished or finished, and so the Holy People, the daily Service, lifting up themselves, and the Desola-  
ting Abomination casting out. Posit. 49.  
Dan. 12. 7.

Agreeably in the Revelation, when we find the Time, Times, and Half Times Expounded into  
1260 Days, and three days and a half, we have Reason to lay that breaking out of Divine Power  
and Truth in the Voice of the Roaring Lion, the Thunders uttering their Voices to the Morning of the  
Half time, and the Half day, and to the last 180 of of the 1260 days, and though there may be the  
last Efforts, and a Comprizing of the Tyranny in some parts of the Reformed Churches, as given in three  
days and a half, yet that it can be neither Universal nor long. Posit. 50.  
Rev. c. 11.  
c. 10.

Lay the Oath in Daniel ushering in the Time, Times, Half a time, that so solemnly resolves They  
shall be, to the Oath in the Revelation, that Time shall be no more, [viz. after the Half Time, that the  
Oaths may not contradict one another] but that in the days of the Seventh Angel when he shall sound  
All shall be Finished, and we see Reason why the last 45 and 30 making 1335 should be deem'd  
Joynted more particularly into the last 180 Days of the half time then into the 1080 of the time  
and times because their is so great an Affinity betwixt the Reformation, and the further Preparations  
to Christ's Kingdom, as there is a greater nearness in Time to the End. Posit. 51.

As a further Assurance of the close Connexion of the 180 Days of the half time, and the 30 and  
45 making 1260 to be 1335, There is a common Character, though of several Distinctions, exten-  
ded upon them All at that declaring the Words Sealed, Many shall be purified, and made white by the  
Reformation, and yet tryed in a Furnace of Martyrdom. The Wise shall Understand by the Voices and  
Vials, and come out as God's People from among the Wicked, but the Wicked will all along do wick-  
edly, and not Understand, but more especially they shew it in the time of the Vials, when they Re-  
pent not but Blasphem'd; It is no wonder then to behold Antichristian Confidence, Obstinacy, and  
Obdurate nefs. Posit. 52.  
Dan. 12. 10.  
Rev. 16.

Consider yet Daniel's complaint, that He understood not, and that Declarations of the Words closed,  
and Sealed till the End, and agreeably the Thunders Sealed, and the Book bitter in the Prophets Belly in  
the Revelation, and we see the reason why the Half time is made most of a piece with the time and  
times, the 180 with the 1080 Days, viz. because the power of the holy People remain'd still scatter'd in  
great part; the daily Sacrifice not Restor'd, nor the Abomination of Desolation fully Remov'd; the  
Beast and his City yet Regnant, the Witnesses in Sackcloth, the Woman in the wilderness, and the 144000  
Sealed, and not on Mount Zion: And so we see them still, the Half time of the 1260 Days, being  
not expir'd by Ten, and therefore the Reformation is not Perfect as it shall be at that end of them,  
when the Thunders are unsealed in the Voices. Posit 53.  
v. 9.  
Rev. 10. 9.

The time and times must needs be the continued Time of All these Evils of Antichrist, during  
which the Book of the Kingdom was Sealed, and they must run back to the time of the second Seal-  
ing, after the seven Seals Opened, and the Oath; There should be time, times, Half time, which was  
the second stop of Christ's Kingdom in his Servants, viz. the 144000 Sealed, under the Gentiles,  
and the Beastian Tyranny, &c. Posit. 54.

Hereby we may understand the whole Time of Sealing, its signification and the Cessation of it; Posit. 55.  
The Book Sealed is the Book of Daniel's Prophecy of Christ's Kingdom; The Times of Sealing were  
when that Kingdom had Right to Appear, and was Seal'd up in reserve for Future Time. 1. At the Re-  
surrection and Anointing with the Holy Spirit on the Apocalyptical Lord's Day, Daniel was then bidden  
according to his former Vision to seal Prophecy at the Anointing the most Holy, and to seal it to the time  
of the End; Accordingly the Book is seen Sealed in the Hand of Him on the Throne; And it was gi-  
ven

Dan. 9.  
 2. 4.  
 Rev. 12. 10.  
 Rev. 8. 9.  
 c. 7. c. 8.  
 ven to Christ to open Gradually to his Kingdom : And so the Course of time next to the 70 Weeks runs on in the Opening the Seven Seals, during the Purity of the Apostolick Doctrine, the Character of which, is, *Many shall run to and fro, and Knowledge be increas'd by those Voices Come and See, or some proportionable Voice ; and It lasted 404 Years from the Resurrection.* 2. The Kingdom of our God, and Power of his Christ Appearing in the Christian Empire : It was enquired with Hope, It was near ; How long to the end of these wonders ? Christ's *Swearing time, &c.* was the second Sealing in the 144000 ; the force of which Sealing entred first in the First Trumpet, when the western Empire was storm'd by every Blatt of the four First Trumpets, which all History agrees was about 404 Years from the Resurrection, and is by Daniel's Line of 2300 Ev. Morn. determin'd so as before. Here was a View given of the State of the New Jerusalem, for which the 144000 Witnesses were Sealed. 3. At the Half time, then was again an Appearance of Christ's Kingdom, in the Reformation the Book was opened in Christ's hand, but yet the words are declar'd closed, and the Book Sealed ; because It was seal'd to the time of the End, which was not yet : The Sealing was therefore Affirm'd and Averr'd, and Daniel could not Understand, the Thunders were Sealed, and the Book Hid in the Bowels of John ; and the Kingdom still stay'd, the Reformation not perfected.

Posit. 56.  
 Dan. 12. 9.  
 v. 13.  
 But here Daniel was discharged from his Office of Sealing, on which Account He is bidden to Go his way ; For after this Sealing the Thunders, All should be opening in the Voices and Vials, and no more Sealing ; and he hath also his *Quietus* or Discharge to his his Rest by Death from the whole Office of Prophecy, signifying He Prophecied for Future times, and that He had given a Full Account from his own time of Future times, and had attain'd the Final Blessed End, and the Assurance of his own Happiness and Reward in it ; even his Lot in the Kingdom of Christ, the Resurrection and Restitution of All Things, which is the End throughout his Prophecy agreeable with the Revelation, which also declares the Sealing at an End, when that Blessed State was revealed, Revel. 22. 10.

Posit. 57.  
 We are now in the twenty two hundredth and fifteenth Year of Daniel's 2300 Ev. Morn. within ten Years of that great Revolution of the Kingdoms of this world becoming the Kingdoms of the Lord, and of his Christ ; of the witnesses coming out of Sackcloth and Ascending ; the Tenth of the Great City Falling, and the Turkish woe passing away. And within Eighty five Years of the Blessed End, or the Glory of that Kingdom it self, which is the End of the 2300 Evenings and Mornings.

Posit. 58.  
 Mat. 13. 32.  
 This defining of times to the Coming of Christ, by the Word of God, and in the Light of that, bears no opposition to that Saying of our Lord, *Of that Day and Hour knoweth no Man, not the Angels, not the Son, but the Father only ;* For our Saviour's Word [ *to Know of* ] speaks Authoritative Cognizance and Determination, and the Divine Order of the Revelation given by God the Father, to Christ, to shew to his Servants, &c. Before which given, Daniel could not be Expounded, nor this Time known, and so the hasty Curiosity of the Apostles to know the Coming of Christ, and of the End of this State of the World, or Course of it, was curb'd and restrained onely, as those Things were not yet Reveal'd ; Next Follows Sabbatical Time, Intersabbatical Time being expir'd.

Posit. 59.  
 The Thousand Years called the End, are an exact Cube of Time, and being neither more nor less, are the very Perfection of whole Time ; less than which is the Defect and Imperfection, and more is the Excursion, Extravagancy, and Superfluity of Time : So that this Cube is the Just state of the Glory of Christ's Kingdom, and was never attained before or after in time, and are both literally so much Time, and also the Symbol of Times Perfection.

Posit. 60.  
 The Thousand Years of Christ's Kingdom are not therefore called the End, as if they were One single Period set to Time, but because they are One even level space of Time, giving End to the hard Toyl, and dying Labour of Intersabbatical Time, and are therefore called the Sabbathism of the People of God, and are admirably set out to us, in the Prayer of Moses for the Thousand Years, Psal. 90. in the Great and Perfect Security which attends, Psal. 91. and by the Song or Psalm compos'd for this Sabbath, psal. 92. and a Course and Order of Psalms Celebrating the Kingdom of Christ in those that Follow.

Posit. 61,  
 Rev. 20.  
 The Expiration of a Thousand Years is not the Expiration of the Kingdom of Christ, but the Expiration of the Time, in which Satan was bound, ( so that He could not deceive the Nations, during that space ) the Expiration of that Time in which the Saints so Reign with Christ, that there is no Appearance of an Enemy, nor any Appearance of the Churches growing Luke-warm toward an Apostacy.

There is therefore a small Spong of Time after, in which Satan is loosed, the Nations under the Name of Gog and Magog ascend against the Beloved City ; the Fervor of the Church here be-



low Cools into a *Luke-warmness*, but none of these Things have a Course ; For they are immediately surpriz'd with the *Final Judgment*, which last Judgment is also the *Throne*, and *Kingdom of Christ*. Posit. 62.  
Rev. 20. 3.  
v. 7. &c.  
c. 3. 14. &c.  
c. 3. 21.  
c. 20. 11.  
Posit. 63.  
Luc. 17. 22.  
v. 24.  
Posit. 64.  
Re. 20. 1. v.  
Posit. 65.  
v. 14. 15.  
1 Cor. 15. 26  
Posit. 66.  
Rev. 20. 5. 6.

The *Coming of Christ* at the beginning of the *Thousand Years*, is the *First of the Days of the Son of Man*, (which we Translate Onely (*ONE*), a day that cannot be mistaken, nor hasten'd any more than the *Day of Judgment* in the general notion of it ; and so can no way be dangerous to the Governments of the World ; For who can make the *Lightning to lighten from under one End of the Heaven*, and to shine to under the other End of it, but He that shall come at that Day and do so?

At the First of the *days of the Son of Man* is the subduing of All Enemies, and *Chaining up Satan*, that his Kingdom may have absolute Peace and no Disturbance, but that He may Reign over the *World to Come*, of which we now speak, as the *Second Adam* in a Full dominion over All.

At the Completory, or Full last Judgment, is the utter Eradication of All Enemies, and *shutting up Satan* and all his Seed, Sin, Death, and Hell, in their own *Lake* : And this is the *Last of the Days of the Son of Man*.

There is a full Agreement betwixt the *First and Last of the days of the Son Man*, in the determination of the Good and Bad to their Unchangeable state ; so that the Last is a filling up and perfecting the First, upon all that have been here below upon *Earth*, during the *Thousand Years*, and a Ratification of whatever was done on the first of the Days of the Son of Man, on those who were then Judged to *Reign with Christ*, or *Condemned to the Lake*.

What the space of the Spong of Time, or of the *Last of the Days of the Son of Man*, viz. of *Satan loosed*, &c. and of *Final Judgment* will be, Scripture hath no where declared, nor is it given in the *Revelation God gave to Jesus Christ*, so that it is a Time hitherto *Reserv'd in the Fathers Power*.

Yet it is most certain, It shall Fill up whatever space is allowed by God to Time or any of its *Millenaries*, Till All be Received into Eternity. Posit. 67.  
Posit. 68.

This Kingdom of Christ from the *First* to the very Last moment of the *Last of the Days of the Son of Man* is the Kingdom, Throne and Reign of Christ, not divided but distinguish'd from the Kingdom of God, and the Father, and from Christ's sitting on the *Right Hand of God on his Throne* ; For This is his *Own Throne*. Posit. 69.  
Rev. 3. 21.

Christ's Sitting therefore on the *Right Hand of God*, untill He makes his *Foes his Foot-stool*, is the Glory to which Christ was advanced at his Resurrection and Ascension, till the Time comes that God shall give him immediate Absolute Authority, that He as the *Son of Man* should Himself visibly, and by the Power given Him by the Father bring *All Things under Him*. Posit. 70.

When Christ first *Sate down on the Right Hand of the Majesty on High*, and was *Crowned with Glory and Honour* : The Apostle expressly says, *We see not yet All Things put under Him*, but we see him *Crown'd*, &c. plainly signifying, That the Kingdom of the *Second Adam*, Lord of the *World to come*, of which He spake, was not yet Come : For then *All Things* together, and at once were to be put under Him, that nothing could be left that was not put under Him. It must be therefore the State of Christ in Heaven at the *Right Hand of God* while His Kingdom is delay'd, or *Sealed* ( during most eminently, *Time, Times, Half a Time* ) while He suffers the *Antichristian* Forgery on his Kingdom. Posit. 71.  
Heb. 2. 8, 9.

This distinct Kingdom and Reign, is that which Christ *delivers up to the Father* ; Which delivery is the Last Final End of All Things, or the End of this End, viz. of the Kingdom of Christ, when the *last Enemy Death is subdued*, by being shut up with Satan, who had the Power of Death, and with Hell that follows Death, and the Wicked Men of his Fellowship into their own *Lake*. Posit. 72.  
Heb. 2. 13.  
Rev 6. 8.  
Mat. 25. 41.

Thus the Kingdom of Christ is a Kingdom not left to other People, but *Consumes All*, and stands it self for Ever ; and is peculiar to the renewed humane nature of all the Saints in the second Adam. Posit. 73.  
Heb. 2. v. 6.  
with v. 11.

For into Eternity This Kingdom is deliver'd up, that God may be *All in All*.

Christ's delivery up of the Kingdom, or Gods being *All in All*, cannot be understood of the absolute Cessation of the *Mediatory Kingdom* of Jesus Christ, God-Man, much less of the *Eternal Word*. But it is the State of the Glory of Christ the *Mediator*, and of his Saints with Him in the Glory that Christ had with the Father before the World was, when there was no such Frame of Heaven and Earth, and of the Changes of them ; but one smooth, unwrinkled, unfurrowed Main of Eternity, and into which All Things now Return : Throughout which Eternity, All Gloy, Praise, Love, Service, and Obedience, shall be to the Father, the Word in our Nature, and the Holy Spirit from Glorified Angels and Saints, for Ever and Ever, Amen and Amen. Posit. 74.  
Posit. 75.  
Heb. 2. 11.  
John 17.  
24.

(10)  
P O S I T I O N S

*Giving a Judgment, according to the Prophecy of the Revelation, upon the State of the Turkish Empire, in relation to its Continuance, or Fall, and in compare with the Continuance, or Fall of the Papacy; whether of these two shall first be; by way fuller Explanation and Assurance of the Line of Time in that Remarkable Joynt, the Time, Times, and Half Time, or the 1260 Days of the Witnesses in Sack-cloth: And upon Occasion of the late wonderful sinck of the Turkish Affairs, and the seeming rise of the Papal; yet with a very undoubted Prediction of the Fall of both within ten years, and of the Papacy first of the Two, if duly understood, and limited.*

*Posit. 1.  
Rev. 9. 11.*

**I**T cannot but be acknowledg'd by all men of Reason, much more of Christian Reason, that the *Mahometan Power* hath been a very Great Instance of the *Sathanick Kingdom* in the World, and that the King of it may be justly Intitled the *Angel of the Bottomless Pit, Abaddon, and Apollyon*, signifying destruction, Enmity to humane Nature, and peculiar Contrariety to Christian Religion, wherein the Salvation of Men every way consists.

*Posit. 2.*

All this appears in the detestable Folly of its Religion, the Cruelty of its Arms, and the Barbarousness of its Tyranny.

*Posit. 3.*

The pressure of it so long upon the World, and upon so great parts of it (as on purpose to shew the *universal Kingdom of Christ* stopp'd,) must needs be acknowledg'd a horrible and dreadful Judgment of God upon the World, especially upon the Christian World, which in regard of the Excellency of its Religion, and the Promises to Christ our Lord of its spread with Glory upon the World, hath much more Right to so vast a Monarchy and Empire, and so may be justly call'd, if distributed into the *Saracenick, and Turkish Mahometanes, Two Woes.*

*v. 12.*

*Posit. 4.*

It is most evident to All, who are but a little seen in History, that its *Hegira* or Date began *A. D. 622.* about sixteen years after Supremacy given to the *Church, and Bishop of Rome* by *Phocas*, and accepted by them, notwithstanding the Remonstrance of a High Prophet of their own, *Gregory the Great*, that such Supremacy was *Antichristianism* but just before.

*Posit. 5.*

*Rev. 9. 3.*

*etc.*

*Mahometanism, a Hibris, a Mungrel of Religions* begotten with its *Alcoran* betwixt *Mahomet the False Prophet, and Sergius a Monk*, and taking so deeply in an Age of Superstitions, cannot but cast our Thoughts on the *Locusts* in the *Revelation*, which came out of the *Smoke of the Bottomless Pit*, and



and were such a Woe, and Torment upon the World of men, who had not the Seal of God on their Foreheads. For immediately after the Armed Saracens drinking in the Poyson of the False Prophetism, began their Range, in which they tormented Mankind, as with the venomous stroke of a Scorpion, by their Stings in their Tayls.

The Bishop of Rome, as a Star falling from the Firmament of the Gospel upon the Earth, and in-lightning Rome with New Supremacy, when It had no other Light, being ignoble under the Exarch of Ravenna, a Governour Appointed by the Grecian Emperour, looks very Farthally upon that Supremacy, as if it were the Appearance of that Idolatrous Supremacy, sacred Prophecie calls *Bestianism*, and makes immediately to succeed the Christian Empire, expir'd in the West, though at first It was not; viz. in open Appearance, but now began to appear,

The Smoke of the Bottomless Pit, open'd by the Fallen Star, and unawares to him the Locusts coming out of that Smoke look too like the False Christianity, Idolatry, Superstitions, False Hell of Purgatory; enforc'd by Anathemas, Excommunications, Curses, Darkning the Knowledge of Christ the Sun of Righteousness, and the whole Ayr of the Christian Profession: And yet had the Smoke not been armed afterwards with the Flames of Nebuchadnezzars Furnace of Persecution, compelling to worship the Beast and his Image, All had been but Smoke; but such a Smoke as might well give Advantage to the False Prophetism, the Locusts were poyson'd with, to be receiv'd in the World.

It is most evident about the time of the Worship of Images, being settled by general use, and established by the second Council of Nice, these Locusts of Saracens did more fiercely annoy the Antichristian Christian World, viz. After the years 725, and 787.

After, or out of the Cessation of the Saracens grew up the Turkish or Othoman Power upon the World, as a second Woe, when the Saracens Locusts like, by Five, and Five Prophetical Months, and Five (suppose) of Intermission, coming on, and going off had lasted 435 years, or from A. D. 622, to A. D. 1057, when the Turkish Power began its play.

About this time many Servants of God must needs be suppos'd in the depth of Popery to grone under it, and when the publick daily Worship was taken away to worship privately within the Temple at the Altar of Incense, and to cry to Heaven for Relief; and so from the four Horns of the Golden Altar the Voice came.

That the first Rising of the Turks was from near the River of Euphrates is so universally agreed, as to turn our Thoughts upon the Four Angels loosed, that were there bound, who from Four united into One in the Othoman Family according to History.

The Great number of Horsemen in the Turkish Armies, the lively Symbols of Great Guns, and sulphurean Powder just in use at the taking Constantinople, their poysonous Tayls of False Prophetism, their Prophetical Day, Month, Year, making 395 years from their Rising to the Taking Constantinople; the Third part of Men [the same Figure used for Imperial Rome before, but the killing or extinction of the Empire in the East, differing from the darkning it wholly in the West; till the Papal Supremacy inlightning it anew] and the Impenitency of the rest of Men, of the Western Antichristian World after the Judgment of the Eastern or Grecian Antichristians are all so pregnant, and agreeable Images of the Turks placing themselves in the Empire of the East, as not easily to be refused, especially adding the admirable Landscaph of the Reformation, Cap. 10.

The whole Tract of Mahometan Time from 622 to 1453 before the Reformation running parallel with the most entire Papal Domination shews it a Judgment level'd against that very Domination, and set up by God in scorn of that False Christianity, to which it bears in so many things an opposite Resemblance; one Arm'd False Prophet against another, one unreasonable senseless Religion against another, viz. Mahometanism against Antichristianism, One full of the Worship Angels, Saints, Images, the other in the Zeal of One God, denying Jesus Christ.

The Forty two Months of Western Empire being reserv'd to the Supremacy of the Beast and his Ten Kings, the force of Killing fell on the Eastern Empire necessarily, and on the enslav'd Greek Antichristians, who being guilty of the high Pretensions to the same Papal Supremacy in John Patriark of Constantinople challenging it, and of its being given by their Emperor to Rome, and who by their second Council of Nice establish'd the Idolatry upon Saints and Images, are justly made Hostages to Divine Vengeance till the Execution of Judgment on the Western Antichrist.

There being to the Turkish Angels an Hour above the Day Month, and Year, signifying a design'd set Time, may very fitly embleme the continuance of their Power, and ravage on the World, till near the Fall of the Tenth of the Great City, &c. and the Glorious Ascension of the Witnesses out of their slain Condition, dropping as Elisha their Mantle of Sack-cloth.

But

Posit. 6.  
v. 1.

c. 17. 15

Posit. 7.  
v. 2.

Posit. 8.

Posit. 10.  
c. 9. 12, 13  
&c.

Posit. 11.  
v. 13.

Posit. 12.  
c. 9. v. 14

Posit. 13.  
v. 15, 16,  
17, 18.  
v. 20, 21.

Posit. 14.  
c. 9. v. 4.  
with v. 20  
v. 21.

Posit. 15.  
c. 17 all  
along.

Posit. 16.  
c. 9. v. 15

But yet to understand the Turkish Times, there must be an exact observation of *Prophecy*, and its measures, viz. from their loosing from *Euphrates* and motion over Countries throughout their *Day, Month, and Year*, till their attaining the top of the *Constantinopolitan City*, and *Empire*; From that time till near the Fall of the *Tenth* of the *Great City Rome*, the *Woe* by them was to continue; A gradual Fall before that must necessarily be supposed, signified in *Daniel* by *Tidings out of the East* and *North*, but together with that *Fall*, their *Constantinopolitan Empire* and *Woe* must cease, and but with that; Then by the drying up the *River Euphrates* at the sixth *Vial* is intimated their subsisting in their first *Euphratean Bounds*; And from thence spreading as far as they can upon the *Glorious Mountains of Judea*, they are dried up under the Symbol of the *Euphratean Waters*, that at the Conversion of *Israel* the way of those *Kings of the East* may be prepared, and in the *Battel of Armageddon* they come to their *End*, and none shall be able to help them, &c. Dan. 11. v. 43. with Rev. 16. v. 16, 17.

We have therefore greatest Reason to pray for, and Congratulate the Turkish Falls, both as of so Great an Abaddon, and Apollyon and also, as, It is a Pawn, and Pledge to us of the *Fall* of that *Diametrical Enemy* of the Kingdom of Christ, the *Antichrist*, and his *Antichristian Church or City*, to such a Degree, that the *Kingdoms of the World* shall be proclaimed to be the *Kingdoms of the Lord*, and of his Christ. For the Truth of God will certainly hasten the one with the other.

We have Great Reason to hope a Great Enfranchisement and Conversion of the *Eastern Christians*, and of those Churches at the same Time, however *Antichristianiz'd* now.

It is also most hopeful, The Great Victories granted to the Army of the *Christian Name*, however *Antichristianiz'd*, will move the rest of the *Ten Kings*, who have till that time given their *Kingdom and Power to the Beast*, to hate the *Whore*, to make her desolate, to burn her *Flesh with Fire*, even that *Woman* who sits the *Beast*, and that then the words of God will be so far fulfilled, that they shall and will do it by the Time appointed; of which every Victory over the *Mahometan Powers* is a fresh Pledge, seeing that must be done ere the *Mahometane Empire* pass away from being the *Woe* as under which the *Grecian Empire* continues to this day extinct.

There is a Great Judgment remains at the Kingdom of Christ to that *Rest of Men*, who repented not at the killing the *Eastern third part of Men*, and all along to that Judgment, viz. when the *Beast* and *False Prophet* whom they serv'd, are cast into the *Lake*, They shall be killed with the *Sword* of him that Rides in Triumph to his Kingdom.

By the Year 1697, These Great Things shall be in motion the *Tenth of the Great City* then falling, the *Mahometan Woe* passing away, and the *True Christianity* Rising into Glory. And they are described as most near and close together.

If there can be any mistake in this foregoing Account, or that God is pleas'd to shorten this *age* of time (as the *Turkish Fall* seems to be even on the Wing) yet being fully assur'd; All must come to pass together; although I fear, they cannot be sooner, then that 1697: Yet I heartily say, as the Prophet *Jeremy* in a like Case, Amen. *The Lord hasten it*. But with much more Confidence according to the 1260 Days that will be Accomplished in the *Desolations* of the *Witnesses* and the *Woman* his Church at that Time; I desire my self, and humbly and earnestly desire all the *Servants* of God that we may set our selves by Prayer and Supplication with Fasting and Sackcloth and Ashes, that he would then *Do* and *defer not*, to make his Church a Praise in the Earth. Amen.



## A POSTSCRIPT to the READER.

**S**eeing the Consequence of this Table of Time arm'd with its agreeable Events, which I here present, is so visibly and sensibly Great in the Demonstration of True Christianity, against the Atheist, the Pagan, the Mahometan, the Deist, the Jew, and the Antichristian, as also full of Assurance against the ( I may almost call it superstitions ) Abstemiousness and Dread of search into Sacred Prophecy, under the shew of Humility, Modesty, and avoidance of Curiosity, I do most solemnly appeal to every Reader, whether it can be charged with any such Absurdity, as should make it Inconsistent with it self, or such as offers violence to Scripture, to Reason, or to undoubted History. Col. 2. 23

For if It cannot; Then, as it is most evident, there is such a Book as Scripture; so It is as evident, I here present a Table of Time grounded upon expresse places of it, emboss'd with the most notorious Occurrences, that have been in the World with Relation to the Church of God in every Age, the proper Ornament of a Scripture Line of Time, as closely dispos'd, and organiz'd into its several Joyns, as the humane Body it self is, and that cannot be so much as Dislocated without violence: And I challenge all the World to draw such another, lest it be suspected a Creature of Fancy.

If then there is such a Table, and so unchargable, There cannot be a more sensible-Rational proof of Divine Beeing, than the declaring things to come, and of the Divinity of Jesus Christ; who Himself gave the greater part of the Prophetick Line, and in whom, and in whose Glorious Kingdom the whole Centers. Isa. 41.  
22, 23.

I do therefore most loudly again appeal to, and beseech every Reader, [if they see Reason] to charge these Positions, or any of them with any such Inconsistency, or violence, as must convince them of Folly, or Falshood, that I may either vindicate, or Retract them: If not, that there may be a due waiting for, and Expectation of those Grand Events yet to Come, which I do with a full Confidence declare at this very Time, when the Turkish Ruine seems to outstrip the Antichristian; But he that ballances all Times, and their Events, will hasten both in their due Time; and seeing they are determin'd together, neither of them shall want its Mate. Isa. 34.  
16.

And because I have already published a larger Discourse upon some parts of this Line of Time, and an Adjustment of Solomons most Prophetick Song of Songs to so much of this Line, as runs from Davids Time to the Glorious Kingdom of Christ, and am endeavouring to publish the Full Discussion of those parts of the Line not discuss'd in the former Treatise, I humbly beg the favourable Assistance towards the publication of All, who have Favour for the Work, and its Undertaking.

Beverley.